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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 1. | MARCH 1981, CHET 1925. | WHOLE NO. 197 THIRD SERIES No. 1.

A HUMBLE TRIBUTE TO THE SINDHI SOLDIERS OF THE CHURCH.

(PROF. TARA CHAND D. GAJRA M. A.)

On this sacred occasion, it would perhaps have, been better to write on some aspects of the life of Swami Dayanand or on some doctrine of the Vedic Dharma. But I choose to write on this subject simply because workers in Sind have never been given their proper place among their compeers of other provinces. They have hardly, if ever, been introduced to the Samajic world outside Sind. This gives an impression that Sind is a barren Province. But the fact is that it is not so. Mahatma Gandhi, describing his first visit to Sind, says that Sind has as fine material as any other part in India. If Sind has given workers to other movements—workers that can be com-

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pared favourably with those of other provinces—Sind has also given to the Arya Samaj a large number of enthusiastic and sincere members.

Amongst the Sindhis that have worked for the Vedic Dharma, Pundit Jiwanlal takes the first place. A tall, stalwart, fair-looking man, he had a prepossessing personality. Always taking the first seat amongst his colleagues in school, he possessed a sharp intelligence. Inclined to spiritual and religious studies he very early came to be attached to Sufi-ism and by dint of labour and hard exercises soon came to be recognised as the head of one of the places of worship of that sect. In this position hundreds and thousands of men gave him almost divine honours and all the comforts of life he could command very easily. Now a change came in his life. A follower of his declaring himself "Nish-Kalank-Awtar", a stir look place in the whole province. Punditji began to study various religious books; along with the rest he studied the Satyarth Prkasha and this brought about his conversion. Being sincere, he had no difficulty in sacrificing his wealth, his position amongst his friends, and all comforts of life. Under utmost privations he became the missionary of the Arya Samaj in Sind. His arguments were most trenchant, his humour incisive, his address bold, and his speech most attractive. Thousands flocked to hear his eloquent speeches and till late in night listened to him with rapt attention. Besides being an eloquent speaker Pt. Jiwanlalji was a forceful writer of many valuable books, both religious and historical. His death was an enviable one. It was a befitting end to his devoted life. He died offering his evening prayers, just at a time, when with an exhausted body he had gone away from his home on the mission of preaching Vedic Dharma.

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Pt. Purnanand was another great son of Sind. Sind has indeed a right to be proud of him. Incidents of his life are too well known to be recapitulated here. His knowledge was vast, his lecturing power great. He was a hero of a hundred and one platforms. As a debater he holds a place of honour among Arya Samajists. There is hardly an important place in India which he did not visit in his pregrenations. He carried the truth of Vedic light even to distant places like East Africa etc. Like Pt. Jiwanlal he died in harness. Physical rest which he had so well earned and which he deserved so much was denied him.

Another worker whose name is honoured by all the Sindhi Aryans is Diwan Gulabsingh B. Shahani of Hyderabad Sind. His was a sweet soul overflowing with charity. There is hardly a useful institution of Hyderabad that has not received a share of his charity. All deputations of Arya friends from outside Sind had a warm welcome at his hands. Many of the Mandirs of Sind are a result of his donations. The Hyderabad, the Mirpurkhas, the Shahdadpur and the Larkana Mandirs are practically his gifts. Mithi Tatta, Shikarpur and several other Samajes have received big donations at his hands.

Dewanji was a practical social reformer. In that dowry-ridden town of Sind, Hyderabad, he was the first who refused to accept even a single pie at the time of his only son's marriage.

Master Harising of Sukkur may be remembered as a man possessing a warrior's spirit. He was always in front whenever an Arya Samaj in Sind was in trouble. As a publisher, he at a considerable sacrifice published several parts of Sindhi Satyarth Prakash, Sandhya and other Vedic books.

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Dayaram Hemraj of Sehwan is the greatest writer of Vedic Dharma, that Sind has produced. To his credit stand about a hundred books. Almost all these he distributed free of charge. He also early exhibited a spirit of self-sacrifice by giving up his permanent post in Government service, to serve as Manager of the Desha Sudhar School. Unfortunately full benefit of his sacrifice could not be taken and the poor man had to go to his service and to restart from the lowest rung of the ladder.

Diwan Bulchand Bhojraj of Mirpur Khas, who died so young, was a silent and retired man. He was sweet beyond description. He had great love for collecting cuttings from newspapers and notes from books concerning the principles and activities of the Samaj. He has left a rich treasury of these things. He was a very honest man. He never took even a single pie as bribe though he had many opportunities. As to his charities, his left hand did not know what his right hand gave.

Seth Rewachand Ramrakhiomal Bhagtiani was a product of Karachi. He came of a well-to-do family. He started the Desha Sudhar School, which was once managed by Master Sundersing B. A., B. T., and which if properly looked after, should have become a college by this time. He also donated to the Arya Samaj Karachi a plot for the Mandir. This plot he loved so much that he bitterly wept when the Mandir built on it was sold.

Mr. Devasingh Shamsingh of Larkana was a young enthusiastic sincere worker, a true follower of Vedic Dharma and an out and-out nationalist. He was editor of a newspaper in which he often put matter

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concerning the Samajic teachings. Thrice he was warned to desist from putting in certain articles. He was often socially persecuted and he suffered cheerfully. He died of plague when he went from his retreat in Khairpur to Larkana to look after his house which was very mysteriously plundered' and which caught fire during his absence.

To the credit of Shikarpur stand two names. That tall, well-built person, the first English-knowing Pleader of the place, an absolutely self-made man, the very personification of honesty and simplicity, Mr. Chandmal Khemchand Gajra, was called by all and sundry the Rishi of the place. He had complete control over anger. Abuse him and he would simply smile you away. He was amongst the founders of the Samaj. He was a friend and correspondent of those old workers of the Lahore Arya Samaj, who belonged to the group of Sjt. Master Durga Prashad.

Shrimati Dayaldevi, unknown to fame, was a woman of spiritual inclinations, with her heart full of love and desire to serve. For years she worked the Girl School, though deserted and persecuted by some of her earlier fame-hunting co-workers.

In this short sketch it is impossible to make mention of all who have done their duty by the Samaj and died. Only a few instances have been picked up at random.

It is more difficult to deal with the living ones. To name all the old wary and cautious workers or to speak of all the young enthusiastic go-aheads is impossible, to leave out any is ungrateful and ungracious. I, therefore, generally say that Sind has as good a band of workers as

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any other Province. Only this band requires to be dealt with in an appreciative manner and organised sympathetically. Once their merit is recognized, once self-consciousness grows upon them, the Sindhis will move at a surprisingly fast speed.

CHALLENGE OF PRESENT DAY CONDITIONS AND HINDUISM.*

(By Dr. Taraknath Das, Ph. D.)

THIS is an age of unrest.—The sign of political unrest is so manifest that it needs no discussion. The sign of religious or spiritual unrest is indicated in the efforts of modernising religious beliefs to suit modern conditions. The rise of various reform movements in various religions, like the Theosophical movement, New Thought, Bahaisman etc., is a sure sign that modern Spiritual life demands some thing new. Can the living religions of today give anything to satisfy the spiritual unrest of the world in such a way that it will embrace man and his life entirely. This is the problem. Can Hinduism answer the needs of modern conditions ?

If we believe in evolution of society and thus accept the modern sociological theory of self-regeneration of man and society, we must look for the dynamic forces in every living religion of the past, factors of rejuvenation, meeting new conditions of life and society. Hinduism is a living religion and it is the creed of several hundred millions of people, say

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* Paper presented at the *World Brotherhood* Dinner Conference held under the auspices of the Woman's Branch Alliance of Unity Church of Brooklyn, New York, Friday May 2, 1924.

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about six hundred millions including the people who call themselves Buddhists. Buddhism is nothing but a sect of Hinduism. Hinduism is the oldest of all religions. Living as long as it was a vital factor in the spiritual life of mankind, not only of those who claim to be Hindus but of men of other religious creeds, it has influenced all the later religions, not through forceful conversions but through its philosophy.

Like all other religions, Hinduism has in the past faced the crisis of conservatism and priestcraft and had its various reformations. Today Hinduism is in the process of *self-reformation* and this is evident in various movements such as the Brahma Samaj and the Arya Samaj, Rama Krishna Mission, Hindu Maha Sabha and other bodies working for the removal of untouchability among the lowest castes of India.

The world is marching on at least in the intellectual perception of the unity of humanity and a larger expression of life in its entirety. Does Hinduism meet the conditions of the present challenge ? My contention is that with the spirit of Hinduism we do meet the challenge of the modern problems of spiritual life, if we seek to understand the spirit of Hinduism which is universal.

The Hindu religion is known in Sanskrit as "*Sanatan Dharma* " or the religion which is eternal and universal in spirit. This being the scope of Hinduism, it does not dogmatise that *this is* the only way of salvation, but rather it emphasises that "As every river has its source in the same common source of all water and as these rivers flow through various lands and emerge into a common reservoir of waters such as oceans, seas and lakes, so all religions have the same origin and end. It is the inquiry of the human mind that seeks divinity—man seeking to merge himself in God."

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The universality of the Hindu religion is such that it accepts all great religious teachers as prophets. In the Bhagavat Gita it says "Whenever unrighteousness prevails and righteousness dwindles I incarnate myself from time to time to protect the righteous and to destroy the unrighteous."

Hindus recognise Christ and others as great religious teachers and reverence them as they do Buddha, but they cannot acknowledge that *any religion* has a monopoly of salvation.

Because of the Hindu spirit of universal toleration Jews persecuted by the Christians found shelter in India. Christianity flourished in Southern India; the fire-worshippers persecuted by the Moslems fled from Persia and secured shelter in India. Never at any time have the Hindus waged war in the name of religion. At various times religious reforms of great eminence came within the folds of Hinduism, because of this spirit of toleration.

Where the spirit of toleration exists, religion is bound to be dynamic and not static; and thus the ancient Hindu society and the spirit of Hinduism have not been conservative but dynamic and we find that many different schools of Hindu philosophy prevailed and Hinduism not only produced Buddhism but absorbed other religions also.

The dynamic spirit of Hinduism led the Hindus to go abroad and spread their philosophy all over the world. The neo-Platonists who laid the philosophical foundation of Christianity were influenced by the Buddhists. The religions of China, Japan, and all Eastern Asia were influenced by the dynamic spirit of Hinduism.

Hinduism was never stagnant; it is a religion of realization of the inner life, *not only a preaching religion.* It is

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absolutely wrong for any one to assert that Hinduism has been exclusive in character and never believed in converting others to its ideals. It gave rise to caste system, not in its hereditary character, but as described in the Bhagawat Gita "I divide the people of the world into four distinct classes according to their merits and qualifications." The Greeks who came in contact with the Hindus became Hindus and many of the ancestors of the present Rajputs were Greeks. The Buriats in Siberia are Buddhists. It was the spirit of universality that led Emperor Asoka to send 50,000 missionaries all over the world, and the inscriptions of Asoka engraved several centuries before the birth of Christ speak loudly of the spirit of universality and toleration of Hinduism. Buddhism is nothing but a reformation movement within Hinduism. It was a protest against ceremonialism, hereditary caste-system and excessive asceticism. "It attempted to bring the essential ideas of Bramhanism into life."

One of the aspects of the universality of Hinduism is the character of its scriptures and its teachers. The Vedas are unlike the Koran or the Old and the New Testaments not sayings of the prophets. The Vedas are eternal, having no beginning and no ending. The root meaning of the word *Veda* is knowledge; and the Hindus realised the universality and eternal character of knowledge hidden or manifested.

"They who having attained the supreme soul in knowledge were filled with wisdom, and having found in him union with the soul were in perfect harmony with the inner self ; they having realized him in heart were free from all selfish desires, and having experienced him in all the activities of the world had attained calmness. The Rishis were they who having reached the supreme God from all sides

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had found abiding peace, had become united with all, and had entered into the life of the universe."

"Thus the state of realizing our relationship with all, of entering into everything through union with God was considered in India to be the ultimate end and fulfilment of humanity."

This attitude of recognition of teachers of spiritual life makes the Hindus recognise Gandhi as *Mahatma*, and Tagore as a sage; and in the past, a person like Kabir who was a common weaver and a Moslem by birth was recognised as a religious teacher of the Hindus who cared not for narrow walls of creed.

The ideal of Hinduism is neither Heaven nor Hell, but Mukti—emancipation or freedom through self-realisation. It is characterised as Nirvana which is often misinterpreted by scholars as nothingness or extinction. The late Dr. Cuthbert Hall of the Union Theological Seminary understood the spirit of Hinduism. He said: "The general tendency of Western thinking is to recognise with more or less absoluteness the reality of the phenomenal universe with the countless distinctions of finite souls and finite objects. * * * The immemorial thought of India emphasises the reality of the invisible Absolute whilst to some extent admitting the distinction of the individual soul and its phenomenal environment." Prof. Noda of Japan describes Nirvana "as salvation from the misery of the world, as deliverance from suffering, as enlightenment and blessedness." Dr. Paul Carus in his Gospel of Buddha says:—"And is Nirvana non-existence? Not at all. It is the attainment of the deathless state of immortality, of pure form, of eternal verity, of the immutable enduring, where there is neither birth nor death, neither disease nor old age, neither affliction nor misery, neither temptation nor sin." Dr. Carus quotes the Buddhist canon: "When the fire of

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lust is extinct, that is Nirvana ; when the fires of hatred and infatuation are extinct, that is Nirvana ; and when pride, false belief, and all other passions are extinct, *that* is Nirvana."

Hinduism is the religion of compassion. And so Buddha said to one of his disciple kings :—"That which is most needed is a loving heart. Regard your people as an only son. Do not oppress them; do not destroy them; keep in due check every member of your body ; forsake unrighteous doctrine and walk in the straight path ; do not exalt yourself by trampling upon others. Comfort and befriend the suffering."

Long before the advent of Jesus Christ it was Hinduism which gave the world the religion of love, for thus it has been said by Buddha : "Hatred does not cease by hatred ; hatred ceases by love—this is an old rule."

The theory of creation according to Hinduism has been clearly explained in the following passage of one of the Upanishads: "My dear child, some people think that this world has come out of nothing, but how can something come out of nothing ?" Thus the Hindus long before Moses (date of Moses is about 1320 B. C.) during the period of the Upanishads which is at least 2000 B. C. understood the theory of evolution. Professor Huxley says :—" To say nothing of Indian sages to whom evolution was a familiar notion ages before Paul of Tarsus was born." And Sir Monier Williams in his " Bramhanism and Hinduism " declares : " Indeed if I may be allowed the anachronism, the Hindus were Spinozalites more than two thousand years before the existence of Spinoza ; and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolu-

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lution existed in any language in the world." (Vide "India And Her People by Swami Abhedanada).

In this connection it may be said that the Hindus were Descartians long before the days of Descarte, because of the idea of pluralism existing in one of the important Six Schools of Hindu philosophy. India had her school of dualism before the days of Berkeley. They were Kantians before Kant discovered the term " Ding-an-sich "—*the thing in itself*--because the pith of inquiry of the Upanishads was what is the nature of the essence of the phenomenal world. The Hindus were Hegelians before Hegel discussed his ideas of the Absolute, because the philosophy of absolute monism of the Vedanta and its interpretation by Sankara goes far beyond the conception of Hegel. The Hindus had their materialist philosophers of the school of Charbak. The six great schools of philosophy of the Hindus and the other minor schools prevailed in India, because of the spirit of Hinduism in essence was not dogmatism but freedom of thought and absolute toleration.

The ancient sages of India in the Upanishads had such problems of modern philosophy as :—

" When death swallows the whole world, who is the deity which shall swallow death ? What part of man exists after death ? What becomes of the vital forces when a man dies ? What is the nature of the soul ? Where is the foundation and support of this universe ? What is the essence of being ? What is there that governs all things and yet is separate from everything ?"

One of the cardinal characteristics of Hinduism including Buddhism is a form of relationship which is known as the Laws of Karma which the modern philosophers since the days of Kant term as laws of causation and succession. This simple law is that every work must have its effect and it

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is by work that one can counteract the effects of certain work and thus salvation cannot be achieved by mere grace.

" By oneself the evil is done, by oneself one suffers. By oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another. You yourself must make an effort. The Buddhas are only preachers."

These laws of Karma logically lead to the doctrine of Reincarnation which is one of the tenets of Hinduism. This theory of the laws of Karma and reincarnation lays special stress on individuality or personality.

" My action is my possession,, my action is my inheritance, my action is the womb which bears me, my action is the race to which I am akin, my action is my refuge. What appears to man to be his body is in truth the action of his past state which then assuming a form, realised through his endeavours, has become endowed with tangible existence." (Carus, Paul: Buddhism and its Christian Critics pp 134-135.)

One's own personal endeavor and achievements constitute one's personality and this personality is preserved by death, as we read.

" But every deed a man performs
With body, or with voice, or mind
' Tis this that he can call his own,
This with him take as he goes hence
This is what follows after him
And like a shadow ne'er departs."
(Buddhism in Translations page 228.)

The conception of laws of Karma gives the soundest foundation of ethical life for a person feeling his personal responsibility. In the writings of Emerson, particularly in his essay on Compensation, he reflects on the Hindu ideas of

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laws of Karma, while he exhibits his full comprehension of the spirit of "Atman" of the Hindus in his "Over Soul" and the ideal of Immortality in the essay entitled "Immortality."

Another phase of the universality of Hinduism is the method of realization through various paths of Action, Devotion and Knowledge—Self-analysis leading ultimately to the stage of realisation of " So-Aham " or I am He which the Christ characterised as " My Father and Myself are One." It is the stage of at-oneness with God.

The place of Truth in Hinduism is the highest. It has been said " Satayameva Jayate "—Truth is bound to be victorious. Thus faith in the ultimate victory of Truth makes the Hindu religion a source of true optimism ; and this optimism is seen in the present day application of the doctrine of Sataygraha or " holding fast to truth " as enunciated and practised by Mahatma Gandhi and his followers.

The very conception of ultimate victory is a consequence of the belief in the Laws of Karma and the emphasis put on the conception of righteousness in life. Righteous life is the life of the enlightened. This spirit of Hinduism is also manifest in the teachings of Zoroaster which emphasises the victory of the good over the evil. Hinduism never acknowledges the right of monopoly of any religion to find the ultimate truth, because truth can be realised by men and women in every part of the world irrespective of caste, creed, or color. Hinduism never recognises that the inner nature of man is such that a man is a *born* sinner because it proclaims the ideals of the ancient sages who saw the truth of " God in Man " and asserts " Sivoham Nirbhayoham "—I am the source of all good and beyond fear." Thus in Hinduism we find the religion of fearlessness. This doctrine of fearlessness is based upon the acceptance of the teachings of immortality of the soul which has been described in the Bhagabat Gita:—

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"The weapon divideth it (the soul) not, the fire burneth it not, the water corrupteth it not, the wind drieth it not, for it is indivisible, inconsumable, incorruptible, and can not be dried away ; it is eternal, universal, permanent, immovable ; it is invisible, inconceivable and unalterable ; therefore knowing it to be thus thou shouldst not grieve (at the death of any being)."

This doctrine of immortality of man in real nature, *i. e.*, the divinity of man and his fearlessness makes a professor or seeker after truth dauntless. This spirit makes it possible for him or her to defy all forms of social, political and religious tyranny of the world and cling to the truth realised. This is the basic philosophy of Satayagraha which is revolutionising the modern world.

Hinduism recognises the unity of the human family. We are all part and parcel of the same One whom the people call by different names. This doctrine of the unity of man in his phenomenal diversity, in its logical conclusion leads us to recognise that no man can harm others without harming himself and thus leads to the doctrine of *Ahimsa*. The very moment we translate the ideal of organic unity of man into practice in the field of social and political life we see the spiritual significance of the doctrine of Ahimsa. The doctrine of Satayagraha is the re-assertion of the old teachings of true enlightenment, true righteousness, and truly organised social life for the good of humanity, which was proclaimed by Buddha long before the Christian era in the "Buddham Saranam Gachami, Dharamam Saranma Gachami ; Sangham Saranam Gachami,"—"I take refuge in Enlightenment, I take refuge in the Righteousness and I take refuge in the Social Order based on righteousness."

According to Hinduism, as also according to Confucianism, life is not and cannot be divided into separate compartments. Thus Hinduism holds that civic obligations

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of life cannot be divorced from spiritual life. Thus we find in the Ramayana and the Mahabharata that great religious teachers like Vasishta, Viswamitra, Vyasa and others even Sri Krishna while discussing religion, always discussed politics—Raj-dharama or the righteous method of ruling. In Plato's "Republic" we find the influence of Hindu political philosophy and social organization in Greek life. In the spirit of Bushido of Japan we find the infiuence of political doctrines of Buddhist sages as also of the teachings of Confucius (Vide Chinese Religion Through Hindu Eyes by Prof. Benoy Kumar Sarkar). Most of the western scholars so far have paid special attention to the phase of corruption of oriental life in the field of government and regarded the corrupted form as the ideal. However it is not too much to say that even the modern democracies of the world have much to learn from the ideals of Government of the Hindus and Chinese, because in them ethics have not been divorced from politics.

Hindu political ideals put more stress upon the sacredness of life than upon that of property. They put as much stress upon the performance of duty as we put upon our rights. Hinduism puts more emphasis upon fulfilment and harmony than on acquisition and discontent.

The cry of the world today is for *life*. The submerged section of society are demanding changes, to have more life, vigorous life, to give expression to the life that is in them. The disinherited among the nations are struggling to assert, so that there should be freedom and opportunity to avail of the racial and national heritage, the heritage of humanity. This life never recognizes the existence of death or decay.

"Everything has sprung from immortal life and is vibrating with life ; for life is immense"—Upanishad.

" This is the noble heritage from our forefathers waiting to be claimed by us as our own, this ideal of the

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Supreme freedom of consciouness. It is not merely intellectual or emotional, it has an ethical basis, and it must be translated into action. In the Upanishads, it is said *The Supreme Being is all-pervading, therefore he is the innate good in all.* To be truly united in knowlege, love and service with all beings, and thus realize one's self in the all-pervading God is the essence of goodness, and this is the keynote of the teachings of the Upanishads. *Life is immense*"—Dr. Tagore, Rabindranath: Sadhana (pages 21-22).

Thus the realisation of the immensity of one's own life and its fulfillment in the truest sense in the fulfillment of the life of others is the message of Hinduism. This meets the challenge of modern social political, and the spiritual unrest of the world of today. It denies sectarianism, communalism, and proclaims universal brotherhood of man in the saying of Sankara:—

"Nature is my mother. The Universal Spirit is my father. Those who are devoted to the cause of good are my friends, and the *universe* is my home."

TO THE SUN.

(By Prof. J. Mongiah, B. A., L. T.)

Three sweetest damsels in their splendour clad,
In company and hope thy toils deceive :
The one in freshness full doth thee receive,
But lo ! Thy wondrous love of Duty stern,
Thy wedded dame and mate for greater time,
With whom diffusest life in every clime.
And hope of joys of Eve's approach doth learn
Thy heart, and to her side reclinest thou.
Thy arduous toil soothed in stately cheer,
Descendest thou to fresher worlds anear ;
Our joys, with thine as lord of day art thou.
Thou com'st with Morn and go'st with Eve full gay,
And sitt'st with Duty austerest all day.

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EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(Rao Sahib K. V. Vaze I. C. E.)

CHAPTER VII.

नगर रचनाशास्त्र TOWN PLANNING.

सर्वजनवास Residential Portion,

क्षुद्र ग्रामे मार्गाश्चत्वारश्चाष्ट मध्यमे ग्रामे ।
द्वादशषोडश मार्गा ग्रामेषूत्कृष्टकेषु मताः ॥

In a small village there should be at least four main roads, in an ordinary village eight, and in a large village there should be twelve or sixteen main roads.

भल्लाटेचमहेन्द्रे राक्षसपादे तु पुष्प दंतपदे ।
द्वारापतन स्थानं जलमार्गाश्चापि चत्वारः ॥
सर्वेषां ग्रामाणां परितः परिखाबहिश्च वप्राश्च ।
ग्रामादयोऽपि नद्या दक्षिणतीरे तदान्विता यामाः ॥

The village sites should be on the right bank of the river and their length should be along the river. All villages should have a ditch round them and ramparts with towers on the outside. There should be at least four gates in the North, East, South and West and there should be four drainage channels to drive out the contaminated water from the village.

त्रिकरं पंच करंतत् सप्तकरं द्वारविस्तारम् ।
तारद्विगुणोत्सेधंचाध्यर्धंवांघ्रिहीनं तत् ॥

There should be gates at each outlet. These should be three, five, or seven hands wide and their height should be 1½ to 2 times the width. These gates should have no overlap with each other.

नवनव मुनि वसुभागे मध्ये ब्राह्मं ततः परं दैवम् ।
मानुषमथ पैशाचं क्रमशः संकल्प्य युक्त्याच ।

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दैविक मानुष भागे विप्राणांस्याद् गृह श्रेणिः ।
कर्मोपजीविनांस्यात् पैशाचे तत्र वा द्विजावासम् ।

The village site should be divided into seven, eight, or nine equal parts, both in length and breadth. The central portion is called ब्राम्ह; those adjoining it दैव; those adjoining दैव, मानुष and the outside ones are called पैशाच. The ब्राम्हण caste should live in the ब्राम्ह and दैव parts and the artisans or labourers and non-द्विज castes should live in the पैशाच part. The reason of this is obvious : the less clean castes should always be outside so as to keep the village clean. The water used by the clean castes would flush the parts of the unclean castes on its way outside, which would not be the case if they lived inside.

उत्कृष्ट मध्यमाधम नीचादिकं क्रमेणैवम् ।
भवनं ग्रामेषूदितमिति नीचं चोत्तमे न स्यात् ।
ग्रामे वा नगरे वोत्कृष्टं देवालयंच नीचंचेत् ।
नीचा भवंति पुरुषाः स्त्रियोऽपि दुःशीलतांयांति ।

The houses in the village also should be similarly situated, that is, best houses should be in the centre and the lower ones outside from the centre to the circumference. A good house may be in the lower parts but no low house should be situated in the higher parts. The best temple in the town also should be situated in the higher parts; if a good temple be situated in the low parts or if the temple be lower than the adjoining houses, then the men become lowered in their character and even women become lowered.

तस्मात्सममधिकं वा तत्संख्येव प्रयोक्तव्या ।
हरिहर सदनं वास्तुकमन्यत्सर्वं यथेष्टं स्यात् ।

Whenever anybody therefore wants to raise his house higher than the temple in that part, he should raise

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the temple first and his house afterwards. Houses and temples of हरि and हर should therefore be at least on the same footing with other houses and if possible the temples should be higher.

गोशालादक्षिणतश्चोत्तर देशेच पुष्पवाटी स्यात् ।
पूर्वद्वारोपांते पश्चिमतस्तापसावासम् ।
वैश्यानां दक्षिणतः परितः सदनंच शूद्राणाम् ।
प्राच्यां वाप्युत्तरतोगेहं कुर्यात्कुलालानाम् ।
तत्रैवनापितानां अन्यत्कर्मो युक्तानाम् ।
मत्स्योपजीविनां स्याद् वासं वापव्यदेशेच ।
पश्चिमेदेशे मांसैरुप वृत्तीनां निवासः स्यात् ।
तैलोपजीविनां चैवोत्तरदेशे गृहश्रेणिः ।
सर्वत्रैव जलाशय मिष्टं वापीच कूपादि ।

Outside the village site on the south should be the sheds for the cattle (milk animals), on the north should be flower gardens, on the east should be horses &c. and soldiers and on the west the residences of austere persons (men of plain living and high thinking). Inside the village site merchants should live in the south and labourers should be close to them. The quarters of brick-makers should be in the east or north and near them should live barbers and such other artisans engaged in various crafts. In the north-west the quarters of fishermen should be situated. In the west should be the quarters of men engaged in the trade of flesh. The quarters of oilmen should be situated in the north. All parts of the town should be supplied with water by means of cisterns, wells &c.

ग्रामात्किंचिद्दूरे पावकदेशे तथा वायौ ।
वासः स्यात्स्थपतीनां शेषाणां तत्र कर्तव्यम् ।
तस्मात्किंचिद्दूरे रजकादीनां निवासः स्यात् ।
चांडाल कुटीराणि पूर्वायांक्रोशमात्रेस्युः ।

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चांडालयोषित स्तास्ताम्राया: सीसभूषणा: सर्वा: ।

पूर्वाह्णे मलमोक्षक्रियोचिता ग्राममावेश्या: ।

प्रागुत्तर दिशि दंडै: पंचशतै: स्याच्छवावासम् ।

शेषाणामपि तन्माद्दूरे देशेश्मशानं स्यात् ।

A little away from the village on the north or north-west should be the houses of Engineers and other स्थपति, persons dealing in building materials &c., bricks, lime, and other factories. A little away from these should be the houses of washermen and such other cleaners. At a distance of a क्रोश in the east should be the huts of sweepers &c. The women of these sweepers should wear ornaments of copper, iron, and lead as a distinction mark and should be allowed to enter the village early in the morning for the removal of sweepings and dirt. Depots for the deposits of refuse should be situated at a distance of five hundred दंड in the north-east; other similar dirts should also be deposited here and the burning-place for corpses should be far away from this depot.

चंडालचर्मकारश्मशान तोयापयान स्यात् ।

देवगृहविश्वकोष्ठ, ग्रामावृतदेश, मार्ग, परिवृत्ति ।

देवालयांतरापण शून्यत्वं शोध्यसंचयंचापि ।

मार्गेऽशुद्धक्षेपणमीदृग् ग्रामस्य शून्यतादायि ।

चांडाल, चर्मकार, शवावास, श्मशान and such other things which are dirty or injurious to public health should be away from water, temples, stores, residences, and main roads. The temples of gods, roads, and markets should never be considered as vacant and therefore fit for the collection of refuse. A place is considered vacant or abandoned if one is permitted to throw polluted things in it.

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ब्रम्हांशादपरांशेयदभीष्टं तत्र नृपवासम् ।
तन्मुखतोदभ्रमहांगणकंस्यादिष्टभागेच ।
तत्रांतःपुरवासं शेषं सर्वं समुन्नेयम् ।

The king may have his palace built in any part of the town except the ब्राम्ह portion. In its front should be a large open space as a square. In the part the king likes he may have his harem and such other things.

ग्रामादिष्वथ पर्जन्ये जलमार्गस्तथेंद्रगः ।
ईशार्गलांतरालेवाप्रागुदीचिप्लवो यथा ।
शस्तंसर्वत्र वाप्यादि ह्युत्तरे पुष्प वाटिका ।
दक्षिणे गणिकावाटं परितः शूद्र जन्मनाम् ।
वैश्यानां वणिजां प्राच्यां मध्ये राजापणोभवेत् ।
उत्तरतस्तद्वद् वासालिर्यंत्रिक्राणांतु ।
कर्मोपजीविनां स्याद् गृहगणनमथतत्पथाद्वाह्ये ॥ शिल्परत्न अ० ५

In a village the drainage outlet should be in the west, east, north or in any direction where the ground is falling and the water has a flow. Wells &c. may be in any place (or rather everywhere). The residences of harlots should be in the south and surrounding them should be the quarters of शूद्र or low people. The houses of merchants and shopkeepers should be in the east and in their midst should be the chief public market. In the north should be situated factories and around them should be the quarters of men engaged in them.

धनुभिस्त्रिपंचसप्तभि रथनवभिर्गृहावधिःप्रोक्तः ।
दंडाभ्यामथ तस्मादायामं वर्धयेत्क्रमशः ।
व्यासद्विगुणावधिकं यावद् दैर्ध्यं गृहीतव्यम् ।
तत्रैवहस्तमानैर्गेहं कुर्याद् यथा विधिना ।
रुचकः स्वस्तिकमथवा नद्यावर्तंच सर्वतो भद्रम् ।
स्याद्वर्धमानमेषामाकृत्यातच्चतुर्गृहं प्रोक्तम् ।
दंडक शाला लांगलमथवा शूर्पं यथेष्टं स्यात् ।

The width of a house should be three, five or *i. e.* an uneven number of दंड and the length should be two दंड more

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than the width. The length may be increased to twice the width. In this plot houses should be built as already detailed in 'Building Construction वास्तु शास्त्र..'

The construction of houses is of four kinds *viz* रुचक, स्वस्तिक, नंद्यावत and सर्वतोभद्र. The details of designs will be given under राजगृह 'Construction of Palaces' further on; these are bigger than the other variety. Sheds also are of four sorts *viz* दंडक, शाला, लांगल and शूप. दंडक is a long line of rooms like a barrack, शाला consists of two barracks facing each other, लांगल is a gnomon *i.e.* two barracks at right angles to each other and शूप is three barracks in U arranged shape with open space in the centre.

येनयत्कर्म निष्पाद्यंतेन तद्गृहं चिन्हयेत् ।
यानियस्यस्वचिन्हानि तानि तत्र निधापयेत् ।
यज्ञोपवीतं, यज्ञाग्निं, यज्ञभांडंच राजतम् ।
विप्रचिन्हमिदं प्रोक्त स्वस्तिकानि चतुर्दिशि ॥ १
मध्येहेममयचक्रं वामेशंखंच राजतम् ।
कार्मुकं ताम्रजंसव्ये चिन्हं स्यात्क्षात्रियस्यच ।
खड्गंचायसमेवंस्याच्चतुर्नागा चतुर्दिशि ॥ २
बीजपात्रं हलं हैमं ताम्रजं राजतं पशुम् ।
गोपुं गवंच पुरतो वैश्यानां प्रविधीयते ।
चत्वारो धेनुकाः श्वेत निर्मिताश्च चतुर्दिशि ॥ ३
अयसाहल जिव्हांच शंखं ताम्रकुलीरकम् ।
पंचायुधं सीसमाषहयौ वृषगजौ अजः ।
धनसद्मनि चिन्हंच सार्गलं कुंचितं भवेत् ।
पर्यंक दीपशयनं चिन्हं विद्यात्सुखालये ।
गलक्यं दंतकाष्ठाग्निं कृष्णं लोह महानसे ।
स्थालीतदुपधानंच कुंभः स्यात्सारसंग्रहे ॥

The house should be marked with articles that are chiefly used in it. These should be the distinguishing marks of the various professions. यज्ञोपवीत, यज्ञाग्नि and यज्ञभांड should mark the house of a ब्राह्मण, these

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should be surrounded by four स्वस्तिक at the four corners. A golden चक्र, in the centre, a silver शंख on the left and a copper कार्मुक, on the right should mark the house of a क्षत्रिय, in which there should be a steel sword and four elephants at the four corners. A basket full of corn of gold, copper scales and silver cattle with a couple of cows is the mark of वैश्य, with four white cows at the corners. An iron point of a plough, a copper शंख and crab and five animals *viz* a horse, a bull, an elephant and a goat and a sheep of lead should mark the house of a शूद्र. A lock and a key is the sign on a treasure room, of a pleasure-ground a chair, a lamp and a bed should be the sign, on a fire place (Kilan &c.) a dropper, a burning faggot, and black iron (cast iron) is the mark, and a dish, a cover and a pot full of water is the sign on a store room, and so forth.

पाषंड्याश्रमिणां वासे तापसानां तथैवच ।
जात्यंतराणां सर्वेषां तच्चिन्हं प्रयोजयेत् ।
वापीकूपतटाकेच दीर्घिकासेतुबंधने ।
मत्स्यमंडूक कुलिरं सर्पंच शिशुमारकम् ॥

On the houses of पाषंडी, तापस, and such other castes the signs used by them as their symbols should be used as marks. On wells वापी the mark should be a fish, on कूप it should be a tortoise, on a तटाक it should be a crab, on a दीर्घिक it should be a serpent and on a bund or a bridge it should be a शिशुमार. These marks are to be used on the top sill of the front door and also on the village map to denote these things. They are further to be used on flags floating over the houses. In short a man entering a house should know what sort of behaviour he should expect from his host and the various caste marks on the forehead and body with the peculiarity of the dress, name &c, indicate to the host what his guest is

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expected to be. By these markings there is great facility in social intercourse and much misunderstanding and offence-taking is avoided.

चातुर्वर्ण्य समाजीवे वास्तु हृदयादुत्तरे नवभागे यथोक्त विधानं अँतःपुरं प्राङ्मुखं उदङ्मुखं वाकारयेद्। तस्यपूर्वोत्तरं भागं आचार्य पुरोहिते ज्यातोयस्थानं मंत्रिणश्चावसेयुः। पूर्वदक्षिणं भागं महानसं हस्तिशाला कोष्ठागारंच।

In a town in which all the four classes of people live, the king should have his own residence with its face towards the east or north. On the north-east of the king's palace should live आचार्य, पुरोहित and the ministers with (sacred) places for fire and water. On the south-east should be fire-places (kilns), stables for elephants, and the accomodation for stores.

ततः परं गंधमाल्य धान्य रस पण्याः प्रधान कारवः क्षत्रियाश्च पूर्वादिशमधिवसेयुः। दक्षिण पूर्वं भागं भांडागारं, अक्ष पटलं, कर्मनिषद्याश्च। दक्षिणपश्चिमं भागं कुप्यगृहं आयुधागारंच। ततः परं नगरधान्यव्यावहारिक कार्मांतिकबलाध्यक्षा पक्वान्नसुरामसपण्याः रूपाजीवाः तालाचराः वैश्याश्च दक्षिणां दिशमधिवसेयुः।

Beyond this on the east side should be the क्षत्रिय and the principal artisans &c. dealing in perfumes, flowers, corns, and (liquids) juice extracts. In the south-east quarters should be situated house of the dealers in pots, (money-lending) accounts *i. e.* banks and shops of various products or articles. In the south-west part should be situated the store-house and arsenals of arms. Beyond these on the south should be the residential portion of the citizens, dealers in corn, dealers in manufactured articles, and heads of soldiers and police, dealers in confectionery, liquors and flesh, the residence of harlots and dancing girls, and वैश्य.

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पश्चिमदक्षिणभागं खरोष्ट्र गुप्तिस्थानं कर्मगृहंच । पश्चिमोत्तरं भागं यानरथशालाः । ततः परं ऊर्णा, सूत्र, वेणु, चर्म, वर्म, शस्त्र, आवरण कारवः शूद्राश्च पश्चिमां दिशमधिवसेयुः ॥

In the south-west part should be situated the stables for protection of asses, camels. In the north-west parts should be situated the stables providing animals and conveyances. Beyond these on the west should live शूद्र and persons working on wool, thread, bamboo, skins, shields, weapons, and clothing.

उत्तर पश्चिमं भागं पण्य भैषज्यगृहम् । उत्तर पूर्वं भागं कोशो गवाश्वंच । ततः परं नगरराजदेवता लोह मणिकारवो ब्राम्हणा श्चोत्तरां दिशमधिवसेयुः । उत्तरः पूर्वावाश्मशानवाटः दक्षिणेन वर्णोत्तराणाम् । पाषंड चंडालानां श्मशानां तेवासः ।

In the west of the north portion should be situated shops for selling medicines and in the east of the north portion should be situated the treasure, and sheds for cows and horses. Beyond these on the north should be the temples of the god of the town and its king, workers in metals and precious stones and ब्राम्हण. On the east or north should be situated the burning place and castes should rise from the south towards the north. The residences of पाषंड and चंडाल should be beyond the श्मशान.

न च बाहिरिकान्कुर्यात्पुरराष्ट्रोपघातकान् ।
क्षिपेज्जनपदे चैतान् सर्वान्निवांदापयेत्करान् ॥

Outsiders or out-laws should not be allowed to molest the towns or the country. They should be settled into camps and made to pay all taxes.

चतुरस्रांवापीं अनुदकोपस्नेहां खानयित्वापृथुशिलाभि : उभयतः पार्श्वमूलंच प्रचित्य, सारदारुपंजरं भूमिसमं वितलं अनेकविधानं कुट्टिम देशस्थानतलं एकद्वारं यंत्रयुक्तसोपानं देवताविधानं भूमि गृह कारयेत् । तस्योपरि उभयतो निषेधं सवप्रग्रीवं ऐष्टकं भांड-वाहिनी परिक्षिप्तं कोशगृहं कारयेत् ।

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A quadrangular well without water should be dug and it should be built up with large stones on all sides and bottom. In this a cage of strong and heavy good wood should be built with a cellar of three compartments like floors with many rooms having paved floors, having one door with steps worked by a machine presided by a Goddess and under the ground. On this cage excluded on all sides, having kachha brick ramparts surrounded by a ditch in which boats ply, should be built the treasure room.

पक्वेष्टकास्तंभं, चतुःशालं, एकद्वारं, अनेकस्थानतलं, निवृतस्तंत्रापसारं, उभयतः पादगृहं, कोष्ठागारंच, दीर्घबहुलशालं, कक्ष्यावृतकुड्यं, अंतः कुप्यगृहं तदेव भूमिगृहयुक्तं आयुधागारं, पृथग्धर्मस्थायं, महामात्रीय विभक्त स्त्रीपुरुषस्थानं, अपसारतः सुगुप्तकक्ष्यं बंधनागारं कारयेत् ।

The prison should have pillars of burnt brick, four quadrangles, one gate, many rooms and floors, large bays between pillars, market and stores on all sides, long and broad paths, partitions on sides, solitary dark rooms, and cellars, arsenals, provision for men of different religions, a powerful manager, separate compounds for females and males, and well protected sides particularly for outgoers.

नृपकटछन्नानि अपनयेत् । अग्निजीविन एकस्थाने वासयेत् ।

Grass, firewood, leaves, should be stored away from each other and from the town. Persons living on fire (kilns, factories &c.) should live in one place.

सर्ववास्तुकयोः प्रक्षिप्तयोर्वाशालयोः किष्कुरंतरिकात्रिपदीवा किष्कुमत्रमाणिद्वारं अंतरिकायां खंड़फुल्लार्थं असंपातं कारयेत् । संभूयवागृहस्वामिनः यथेष्टं कारयेयुः अनिष्टं वारयेयुश्च ।

Between two separate houses and even between separate parts of one house, a lane किष्कु or त्रिपदी wide should be left. This lane should be provided with a

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small gate which should be capable of being left open for the removal of dirt, and broken pieces. If the neighbours agree they may live as they like provided they do not cause nuisance.

प्रणाली मोक्षो वर्षति। अन्यथा द्वादश पणो दंडः।

Spouts from houses may fall on the roads during rains only. If water falls in other seasons the house-holder should be fined 12 पण.

एवंग्राम पुरादि भेदमखिलं प्रोक्तं यथा लक्षणम्।
ब्रह्मागस्त्य पुरंदरैरपि यथा त्वष्टामयेनोदितम्।
यद्विज्ञायनिवेशितेषु शुभदो भूयादशेषामरैः।
संपूज्योमुनिभिस्तथैव मनुजै र्वोमृदानीपतिः॥

PHILOSOPHICAL REFLECTIONS.

(M. H. Syed.)

" O Hidden Life vibrant in every atom ;
O Hidden Light shining in every creature ;
O Hidden Love embracing all in Oneness ;
May each, who feels himself as one with Thee,
Know he is therefore one with every other." (A.B.)

(1)

Most of us actually live in the objects of senses and not in our own selves ; because we habitually desire those objects and therefore constantly seek to dwell in them, relish and attain them. A spiritual man should try to withdraw himself from them gradually and live in his own real self.

(2)

In treading the path of spiritual development one should be firmly convinced that in course of time one is sure to reach the Goal. When one seeks those who are

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ever watchful of struggling humanity, they are sure to help and guide.

(3)

It is truly said that time and space are illusory. To one who is conscious of his eternal existence, time has no meaning. Why we are not stable-minded and balanced as yet, is because we are running after transitory things. It is the succession of ideas due to the ever-changing and shadowy phenomena that creates sense of time. As soon as this succession or modification of the thinking principle is stilled or stopped, the sense of time will lose its reality.

(4)

The fact of the existence of the spiritual hierarchy implies gradation, rank and growth in the people of spiritual regions. The flowers of humanity such as Christ, Buddha, Mohamet, Sri Krishna and Sri Ramchandra, have, to my mind, evolved in the course of aeons, and now stand at the head of humanity. The theory of Avatar does not hold ground in the face of this principle. Nor is it, speaking scientifically, tenable. Descent of the most High in order to overshadow or associate Himself with any human form, however exalted, and the existence of the flower of humanity who have slowly and gradually risen from the lower rank, are inconsistent. So we have to choose that which appears to us more reasonable and sound.

(5)

What is meant by soulless people? Is this expression not inconsistent with Sankhyan teaching of the immortality of self in all? Similar statement in the second chapter of Gita is doubtful. There it is said that with the destruction of reason man perishes. How is this statement to be justified in fact and in theory? It may

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be that for the time, owing to persistent backsliding the soul has gone down in its onward march, and will, after a time, having exhausted its bad Karma, again continue its onward journey.

Thus the idea of the soulless people has no philosophic foundation.

(6)

The eternal, the Parabrahaman, the Absolute, is all-pervading and mightier and greater than the Maya, the material side of the Universe. So to a spirtually-minded man the difference between sacred and profane has little meaning. He has more reason to sense the blessedness in everything with which he comes in contact than an ordinary man of the world. There is more joy and bliss for him. Such a person cannot be blinded by matter. The existence of misery, sorrow, and suffering which we see all round, is explicable. Most of the human beings rush headlong into material enjoyment; oblivious of their true being which is Satchitanand, they identify themselves with matter and seek pleasure, happiness, security and peace from something (matter) which is incapable of affording any abiding happiness.

To seek any happiness from worldly objects is to search for the impossible. Therefore this futile attempt should be given up.

(7)

Those treading the Nivriti marga or path of return, and having once for all made up their minds to turn inward, spirit-ward, should whole-heartedly devote all their energies to the cultivation of moral qualities and constant identification of themselves with the higher and spiritual life.

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We have long been associated with the life of matter, so we have to spend an equal number of years on the spiritual path before we reach our goal. Having fully realized the immensity of our task and the true nature of higher life, we should never be discouraged even for a moment if we fail in our attempts ; every effort that we make takes us onward and ensures our final triumph.

We have to perform a two-fold task ; one is the persistent, unceasing, and earnest effort spirit-ward ; another is service. The life of unselfish service will not only elevate us and help us to realize our oneness with *the all*, but it will to a great extent free us from our past Karmic liabilities, without which we cannot attain our goal *i. e.*, liberation.

(8)

What does evolution mean from the Vedantic point of view ? The self in all is the same. It is immutable, all-pervasive, stable, ancient, unborn and undying, it is perfect at all times. What is it then that evolves ?

Sometimes the Self identifies itself with the not-self and when it begins to emerge from the depth of Mayavi forms, it is said to evolve and gradually rise from the bewildering varieties of multifarious forms. Or, better still, the gradual conquest of self over matter may be called evolution.

(9)

Humanity is one ; human thoughts and aspirations, have common bonds with one another. They are so closely allied that they constantly act and re-act upon each other, and thus prove the kinship of all that lives. As an instance of this fact we might say that poetic instincts, search for truth and mutual influence of ancient

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and modern languages and of vernaculars and dialects upon one other, are so patent that the inference of a common stock pointing to human brotherhood at one time is perhaps irresistible.

(10)

To put an end to pain is the object of philosophy, according to Indian thinkers. Every-thing material is pain-giving and in the long run illusory. The best remedy for sorrow, suffering, misery and misfortune is Gyan, wisdom, a clear and keen spiritual insight into the meaning of birth and death, pain and pleasure, life and death. A man plunged in grief and sunk in sorrow and suffering of all kinds, should try to cultivate spiritual insight, and it is this which will launch him safely across the 'valley of the shadow of death.'

A spiritually regenerate man remains calm, balanced, and unruffled in the midst of trials and heart-burnings. He begins to look upon every kind of suffering as a passing shadow and does not allow himself to be affected by any untoward circumstances.

As he grows in spiritnal development he gradually realizes that his innermost self is the spirit eternal, and the tabernacle of the flesh is but a changing, decaying, and therefore unreal form. With this thought he calmly dwells in peace.

(11)

'Liberty' or freedom is the general cry of the modern world. When people demand freedom they mean freedom from all restraint and restrictions, uninterrupted and uninterfered with, to have a free hand in all their affairs, social or political, to organise their business and political associations in any way they think

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best. In short most of the advanced civilized nations of the West have now attained to a greater amount of personal, social, religious, and political freedom than their forbears did ; and yet in another sense they still remain shackled and trammelled. Of true inward freedom they have none ; nor in the true sense of the word they are really free and unfettered.

Man is said to be the master of his own destiny and yet he does not fully realize that he has allowed himself to be enslaved by so many bonds and restrictions. He is, truly speaking, the slave of his desire and passion, at the mercy of every passing fancy, torn by anger, assailed by fear and haunted by all kinds of hopes and expectations. How can such a person be called free ?

True freedom consists in freeing one'sself from one's lower, unworthy desires, fear and passion. He alone is truly free who has conquered his thoughts, desires, and emotions, and rules his body and mind as one rules a horse. He should try to liberate himself from all evil tendencies, such as envy and malice, hatred and fear. He should learn to keep calm and balanced in the midst of pleasure and pain ; and take equally victory or defeat, gain or loss. Then he will be entitled to be called a free being when he is not affected by outer circumstances but keeps cool and calm and unconcerned.

(12)

Those who believe in the existence and loving kindness of an Almighty Being Who is the Source of our lives, are more often than not, unmindful of Him. They are so fully occupied with so many things that they hardly think of Him who is the true Supporter of our being. Although they are fully aware that every human being,

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every worldly object is subject to decay and death, that in fact every moment of our life we experience change, yet they are more attached to the passing phantoms than to the Reality who is ever present and watchful of our well-being. God, the merciful, who has brought us into being, loves and cares for us more than all the human love put together, is ever ready to welcome, protect and guide us, provided we think of Him and keep the link of prayerfulness and devotion to him unbroken. According to an Islamic tradition when a sincere devotee of God remembers Him twice, then He thinks of him four times. Therefore, at all times we should think of our true and eternal Father and should never lose sight of Him in all that we do. Thus we shall have His blessings.

(13)

The Problem of Creation is one of the most disputable points in Indian philosophy. The opponents of this theory say that nothing could come out of nothing. If all this Uuiverse is created by a Mighty Being, He must also have been created by some other being higher than Himself and so on. Thus there is no end to this process and the all-round perfection and true greatness of the first cause becomes doubtful.

The believers in the Pranava Vada theory allege that the Universe is self-existent and was never created. It is an emanation from or manifestation of the one and the only Reality that is perpetual, eternal, ancient and unborn.

As the heat of the Sun causes the water of the ocean to rise in vapour which becoming cloud again falls on the earth in the form of rain and flows back to the ocean, so the whole Universe with its multifarious forms and

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lives, is manifested by the Divine Mind and so again merges in Him.

The plants and trees grow from the earth, minerals are dug out from the mines and the mountain rocks, and again when they fade and get worn out and disintegrated, they are assimilated and absorbed by the earth and its soil, so from the one the many appear, and after a time, they are again dissolved into the primeval essence. Man is nourished by and lives upon animal and vegetable food.

In the ordinary course of evolution the forms in the mineral kingdom are needed for the nourishment of vegetable which in their turn are consumed by animals for their sustenance. In the same way man requires both vegetable and animal forms for his consumption When a man's dead body is dissolved into various elements the totality of those elements is thereby increased. Thus the whole process of evolution is basedon mutual self-sacrifice and love. There is strictly speaking no increase or diminution in anything or in any form. Both matter and spirit, from the combination of which the whole outer existence is manifested, are proved beyond a least shadow of doubt, to be utterly indestructible. The one, *i. e.*, matter is the outcome of the other. In other words, the one reveals itself as many and is ever the same.

DALITODHAR.*

The hour for the removal of untouchability had come, and as every hour brings its own man, Mahatma

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Address by Mr. N. C. Kelkar, B. A. L. L. B., M. L. A., President, Dalitodhar Conference, Delhi.

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Gandhi was the man chosen for this hour by an All-Wise Providence. During the last four years he has done more for this cause than any other man of the present or any previous generation during a similar period. The great momentum of his *Tapasya* and patriotism helped this cause to yield wonderfully increasing returns ; and though the problem is not yet completely solved, it is, I should say, fairly on its way to solution.

To be fair to the previous generation of workers in the cause, however, we must say that the seed had no doubt been well and truly sown by them. It was an uphill task for them even to preach the correct theory of this great Socio-Religious problem ; but education, communications, and the spirit of Nationalism began to assert themselves as effective correctives to our prejudices, and the uplift of the untouchables came to be recognized as one of the cardinal principles and items of the practical programme of Social Reform during the last thirty years.

A secular foreign Government was also a help in its own way in the cause ; and though Government, be it said to their credit, did not actively interfere with the religious customs and usages of the Indian people, their own example and even the expression of their preferences, could not fail to have their effect upon the situation.

And last but not least we must thank our friends the Mohammadans for having given an unconscious push to this cause. Their zeal for the promulgation of their faith is something which must put the lethargic and the narrow-minded Hindu community to shame ; and I

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cannot conceal from myself the fact that the imminent danger of the conversion of the untouchable classes had a share in bringing those classes nearer to the bosom of the caste-Hindus. The Muslims on the other hand should remember that the movement of the uplift of the untouchables was even otherwise bound to advance as a mere matter of the waking consciousness of the national mind of the Hindus. There are so many other matters of Social Reform, which the Hindus have taken up in hand during the last half century, and which have nothing, in the remotest degree, to do with their supposed rivalry or animus towards the Muslims. In my own memory female education e. g. was a battle-ground between the orthodox and the Social-Reformer, and the Hindus certainly do not educate their women to spite the Muslims. For education of women, they say, has the effect of retarding the growth of population ! The Hindu propaganda of Temperance is quite irrespective of any religious considerations, and Temperance Reform has often become the common meeting ground of the Hindu and the Muslim Reformer. The abolition of unproductive Mendicancy, and the organization of Hindu religious charity on an economic basis do not even distantly advert to the dangers of Muslim propagandism, and the same can be said of a number of other items of Social Reform Programme. I have dealt with this sub-topic at this length, only because there is a tendency in certain quarters to ascribe the whole of this uplift movement to our jealousy of the Muslims.

In my opinion it is profitless to inquire how untouchability must have originally arisen and under what conditions it could have so flourished. Such an inquiry should be reserved for the pains-taking researches of

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those learned men who take delight in delving into the musty regions of antiquity. As for us, practical men, who have to act in the living present, it should suffice if we could lift up two human comrades or brethren from the mire of undeserved degradation where only one was being lifted up before. If, as Arthur Young says, the man, who makes two blades of grass grow where one was already growing, can be called a benefactor of mankind, with how much more propriety would the appellation apply to those who devote themselves to the above-mentioned more human object In the Bombay papers I have recently seen an amusing controversy about the commandments of the Smritis in the matter of untouchability. The cotroversy, it should be remembered, arose out of a meeting of certain Bombay citizens of the orthodox persuasion held to condemn Mahatma Gandhi. But the controversialists should have remembered that our Smritis are for the greater part no deductive ordinances, based on the inner consciousness of a supernatural being, but are a record and digest of the customs and usages inductively inferred and practised as the best for the time being. The Smritis, in fact, stand in the same relation to social customs and usages as the rules of grammar stand to language that ultimately determines the grammar, and not *vice-versa*, though this may look somewhat paradoxical. The rules of grammar govern the language, only so far as exceptions to them have not accumulated enough to necessitate the revision of the rules ; and social usages and customs have the same elasticity and progressiveness as language. A Smriti is like a monarchical dynasty which reigns for a limited period and is supplanted in course of time by another dynasty. The seeming epochs of social History are really made by revolutions securely accomplished.

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To assume that the authors of our Smritis wickedly and deliberately put a ban, which was not there before, against particular classes of people, is mere blasphemy. The Smriti writers were as a rule learned men, and they would know better than to arrogate to themselves the authority unwarranted by usage in this respect, the authority to condemn to degradation whole classes of humanity. On the contrary they were prepared always to accomodate exceptions even to existing usages which they could not have helped. We see them alive, for instance, to the necessity of reconverting unfortunate victims of conversion to other faiths. They extend the margin for repentence and reclamation even to persons who might have given up the Hindu religion in a wayward fashion. According to the Deval Smriti not one convert to other religions need remain outside the Hindu fold, if he has a mind to come back to it. Nor is there any evidence that the reclaimed converts were regarded as untouchables. Much better consideration must they therefore be presumed to have intended for these people who never abandoned the Hindu religion. There can be no doubt, however, that whatever the disabilities recognised by the authors of the Smritis against the untouchable classes, they were improved upon for the worse, in actual practice, by unthinking people. The Hindu Society, taken all in all, behaved very much like a Raja or Zamindar who may be too opulent even to keep an accurate inventory of his lands and other property and reckless therefore of his losses and deprivations, It is only an oppressive consciousness of plenty and variety that stimulates fastidious discrimination and leads to criminal neglect ; and it is only when a millionaire is face to face with want and woe that he realizes the imprudence and injustice of his past actions. Against this background

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shine the merits of the depressed classes themselves who have all the time faithfully struck to the Hindu religion, in the midst of humiliation and degradation, though they could see that they might perhaps better their lot, if only they were prepared to give up their religion. The contrast clearly shows who it is that really cared more for the Hindu religion, the caste-Hindus who enjoyed the benefits of a life on the higher plane or the untouchables who had been wallowing in dirt and mire and were regarded as the scum of the Hindu population.

A plea for the removal of untouchability is not a plea for the introduction of social Bolshevism. For even when untouchability goes, the dictates of refinement and civilization will remain and regulate the progress of society. The untouchable classes, even when made touchable, will remain subject to the operation of the same laws of the human mind in relation to the qualities of attractiveness and repulsiveness. The superior virtues of cleanliness, education, enlightenment, gentlemanliness, sensibility, and correct ethical conduct will not be under any discount in the treatment by the society of men who have been brought back into the fold of humanity by the removal of untouchability. The ex-untouchable will have no special prerogative as a matter of compensation ; only the inequitable handicap on him will be removed, and he will just be placed in a line with the other runners to win the race of life as best he can, though, one may even be entitled to raise the issue of compensation as a legitimate one. The immediate need is for the caste-Hindus not exactly to go in sack-cloth and wear ashes, as penance for their offence of unjust conduct towards the untouchables in the past, but only to be prepared, now at any rate, to shed their pride and their robes of sanctity and

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superiority to which they have no special right. All else will adjust itself according to the natural laws.

It is now recognized that education is a great solvent for all communal difficulties ; and that the education of the depressed classes will lead to such a degree of their refinement that the caste-Hindus will have no difficulty in spontaneously mixing up with them. The education of the depressed classes is a matter on which all caste Hindus are agreed and can co-operate. The Sanatani Hindu has no quarrel with the Arya Samajist in this matter But it should be remembered that a more positive, pointed, and specific action on the part of the caste Hindus is required, if the real rubicon of untouchability must be crossed. The demonstrative character of the specific acts of Reform must be in proportion to the mass of the existing prejudice. For instance one inter-communal dinner with selected guests would go a greater way than a hundred propogandistic lectures dressed up in platitudes. If one selected *chamar* is taken by the hand by an orthodox Hindu into the public Temple, by common consent of the caste-Hindus, to have Deva-darshan, the communal bitterness will disappear immediately.

Some people seek refuge against removal of untouchability behind the plausible excuse, that they would agree to remove untouchability as such, if the pollution of clean water wells and sacred temples by uncleanly Panchamas were not to be the result. But admission to wells and temples will really be found not to be strictly governed by the canons of cleanliness. The touchstone can easily be applied by isolating the phenomenon from all complications. It is quite easy to prove the hypocrisy underlying the argument of cleanliness, by offering test conditions, which secure detection of the real mo-

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tive of the orthodox bigot. On the other hand removal of untouchability is not inconsistent with an ever more and more rigorous application of the laws of cleanliness, provided the high caste Hindus also are subjected to the same discipline without discrimination.

Personally I have always held the opinion that a place of worship should be really treated as sacred, not only in spiritual but also in the physical sense, that is to say it should be kept as free from human touch as possible. A small inner area can always be so preserved in every Hindu temple. In this charmed circle of sanctity no one, not even the highest of the caste Hindus should have a right to enter On the other hand just outside this circle there should be some token of prohibition like a toll-bar on the road for instance, up to which point the meanest of the Panchamas should be allowed to approach with equal right with the highest caste Hindu. At Nanded in the Nizam's territory I have seen a Gurudwara or rather the tomb of the Sikh Guru, Govind Singh, where in the inner enclosure, I was told, no one had entered during a hundred years or more with the exception of the Pujari. Real sanctity or sacredness can equally be preserved by either of two methods, namely absolute and uniform prohibition of touch or absolute and promiscuous accessibility. For the guarded inner enclosure in a temple, where no one must enter, cannot be more sacred than the banks of Ganges where all can enter. The sense of sanctity is really subjective, but if you want to degrade it by being brought on the objective plane, there is no excuse for you for introducing any discrimination ; and all special pleading will be only proof of wicked hypocrisy. The process of levelling up is certainly better than that of levelling down ;

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but in that case we must be prepared to apply that principle quite irrespective of all other considerations.

I would say one word also to the depressed classes themselves ; and that is that they should respond to the efforts of their caste Hindu brethren in such a manner as would make their task easier. Thus while they should assert, vindicate, and win their civil rights without any compromise whatsoever, they should be cautious not to complicate the position by adopting the method of satyagraha which may exceed the real needs of the case and may possibly import violence into it. They should make the fullest use of the whole-hearted sympathy of the educated classes which is on their side, but should avoid coming into direct conflict with the orthodox in the society. Further they must throw in the scales the weight of their own practice by adopting a higher standard of cleanliness, or at least expressing a conscious preference for it. I am not unawre that much of the dirty work which the depressed classes do is in a way imposed upon them by the necessities of life. But they should try to realize that this imposition would not be successful, if they themselves were not a kind of willing party to it

In these days of civilized Government no Pancham can really be coerced to undertake the profession of the scavenger or to eat the carrion. Also they may realize that they can, with just a little spirit of enterprise, try the other avenues of labour for earning a livelihood. It is because they willingly undertake the sanitary services, as if that were a privilege or preserve for themselves, that the upper classes can do the double injustice of exacting those services from the depressed classes and

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then treating them as untouchables for the very reason of their habitually rendering those services. Some human agency may be necessary for the sanitary services, so long as mere dead physical appliances do not step in to take its place. But I have always wondered that in the scheme of the division of labour in this department of human affairs, the profession of scavenging should be a monoply! In England and Japan the former does not regard himself as degraded if he works as the sanitary servant of his household. As an agriculturist he is jealous of the manure and sullage which he can command. The hospital nurse and the medical attendant can render sanitary service without being included in the depressed classes, simply because they do it only incidentally and not as a substantive profession. And again, is not the mother in every caste Hindu household technically a scavenger? But her motive is the sacred one of love and affection. I should not be supposed to stand here as a propagandist of strikes by sanitary services employees; but my object is to draw attention to an aspect of the problem which is sometimes lost sight of.

In connection I would appeal to the caste Hlndus to seriously consider this question of untouchability, and if they do so they will find that nothing like a material sacrifice would be required from them, if they just summon up more courage of conviction and be prepared to do openly what they have no objection to do on the sly. It is wrong to suppose that it is a matter of generosity to the untouchable to offer to remove the present ban upon them. It is only justice and not generosity. One must be just whether he is generous or not. Justice is a duty: generosity a mere ethical pleasure. And I do not want

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anybody, who preaches or works in this cause, to suppose that he is in any sense a patron of the depressed classes. In fact, I would put it on a still lower basis, that is to say, under the category of sheer self-interest ; and I hope that the instinct of human selfishness, at any rate, if not divine justice and generosity, will inspire the caste-Hindus to take up the uplift of the depressed classes in their hands. In this matter the Arya Samaj is doing yoemen's work. Let us all express our indebtedness to that Hindu religions organization for its far-sighted and patriotic work in this cause. The Samaj is celebrating the centenary of one who has materially helped to keep Hinduism alive to this day in upper India, and we may expect his blessings to uphold the work of the Samaj in the coming century with ever-increasing returns.

———

CONTEMPORARY THOUGHT REVIEWED.

MUHAMMAD'S MERAJ.

S. Khuda Bakhsh, writing to the Calcutta Review for February 1925 remarks :—

In Jerusalem the Muslims searched for the Temple of Solomon—so fondly spoken of by the Prophet—the place whither the Prophet was taken, one night (the night of the Meraj'. When Omar reached Jerusalem he wished to be taken to this Temple, but, at the spot where once the Temple was, he found nothing but a dust-heap. But the Prophet could not have made a mistake—so another spot, near the present church of St. Mary, was declared to be the place of the Prophet's nocturnal journey, and was, accordingly, appropriated for Islam.

What a fine example of incorrigible credulity !

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MEDICAL HYMNS OF THE VEDAS.

In the same Magazine appear the following lines in an article by G. P. Majumdar :—

The first medical utterance of man is to be found in a text of the Rik Veda, namely, in the Ausadhi Sukta of the 10th Mandal which gives us a description in detail of the variety of the use to which plants used to be put. One hundred and seven applications are mentioned, but the number must not be taken literally, but as a vague statement of plurality.

The hymn which is too long to be quoted here together with the one which follows it, namely, the hymn addressed to a plant used against a rival wife and the Sukta 18 of Mandal VII constitutes practically speaking the whole of the Science or Art, or both Science and Art of Medicine as revealed in the Rik Veda.

These three hymns together give us in a nutshell a world of ideas—a whole science in a few words. We get here the name of certain plants with Soma the King of plants at their head, and Aswavati, Somavati, Urjayanti and Udojasha and possibly also Aswahtha (*Ficus religiousa*) and Palasha (*Butea frondosa*) as powerful agencies of cure against diseases. Innumerable applications of plants are referred to though not definitely named. We are told that plants used to be applied as medicines, both singly and in combination against diseases natural and supernatural against bodily infirmities as well as against curses and the like. The genesis of the whole body of medicine is given as Divine, and the nature of the cure is clearly characterised as radical, permanent, and comprehensive. We are given in brief either the condensation, a scientifically nice epitome or the germ of the Science of Medicine, of the art of cure, of demonology and classification of plants or botany at once. I say condensation or germ because it can be either the one or the other, although it is quite probable that it is more probably the con-

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densation. Why? Because the tone of the whole hymn, the method of its statement and the perfect mastery over the art of condensation it displays, does not indicate the infancy but a very advanced state of the Science. Behind the wealth of poetry we get solid scientific facts, pithily stated, and if brevity be the soul of wit, the Rik-Vedic thinkers are certainly the wits of the first water, The whole thing has the air of a modern summary distinctly presupposing more elaborate statements and a knowledge of details ; for there is no vagueness, but freshness of the original revealed to us in an unmistakable language. Where are the details gone? They are either lost altogether to all intents and purposes or they existed in popular memory and were handed down by tradition from generation to generation till at last they came to be synoptically recorded in some treatise; and the Vedic texts quoted may be the synopsis of a synopsis. It will not be irrelevant to note in this connection that to the Ancient Indian mind brevity of statement was natural, intelligible and very convenient—convenient to an extent beyond our comprehension, so much so that systems of philosophy which would have occupied many ponderous volumes at the present day are lucidly recorded in a couple of pages or so ; and the Vedic texts may come under the same categories under those systems. But this like those systems might also be thought to be deduced from an elaborate popular explanation which must be regarded as lost, dying a natural death yielding up their essence.

Curiously enough we have a harvest of details bearing on subject of medicinal plants, their utilities, their classifications, the diseases against which they were applied, the association in which they have to be applied and the rest in the text of the Atharva Veda. These details beyond all possibility of doubt look like elaborate descriptions of what we get in a synopsis to the three hymns of the Rik-Veda just mentioned. There are points of similarity between the two ; nay, there is essential identity. The latter seems to be only an elaborate edition

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a vast popular commentary of the former. How are we to explain this phenomenon ? Only two hypotheses are possible here. Either the details of the Atharva Veda must be a development from and a lengthy explanation of the things we get in the Rik, or the Rik hymns give us a summary of the things universally known as briefly as possible.

Neither. The themes that are reproduced, sometimes in this same words, in more than two Vedas, form in reality the assential part of every perfect course of training. The rudiments of almost all sciences are to be taught to every student, while specialisation is possible of only a number of them. The intellect suited to the mastery of the Rig Veda should know of medicine, which is given in a condensed form in the Hymn referred to, while the scholar of the Atharva Veda, because of his inherent capacity to master details of the Science, is taught the same thing in detail. He is to be a doctor while the other is only a lay man.

THE YADAVA CONFEDERACY.

To the Yadava tribe belonged Shri Krishna. Narayanchandra Bandyopadhaya notices the mode of administration prevalent in this tribe in the time of Mahabharat.

From the Epic we learn that the Yadavas had a constitution similar to that of the Licchavis. The Vadavas were a confederation of several clans, of which the Bhojas, Andhakas, Vrisnis, and the Kukuras were the most important. Over the confederation we find an assembly of chiefs who ruled their small states. This assembly was under an officer called Sabhapati, who in times of emergency summoned the Yadava leaders and elders to assemble in the Sabha and to deliberate. In this connection the account in the Mahabharata, Sabhaparva (Ch. 220) tells us that the Sabhapati summoned the Yadava chiefs to arms and communicated the tidings of Subhadra's abduction by Arjuna by a beat of drums (Slokas 10-13).

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They had no kings in the ordinary sense of the word but had an elected chief who acted as the president. The affairs of the state were managed by the elders whose voice was supreme. Vasudeva or Srikrishna, later on regarded as the incarnation of God himself, was one of the elders In Ch. 81, Santi he is called the Sangha-mukhya of the Yadava-sangha and is warned by Narada to guard against dissensions in the Sangha or the confederation.

THE WORLD OF BOOKS.

Rambles in Vedanta. By B. R. Rajam Aiyar. Published by S. Ganesan, Triplicane, Madras. Price. Rs. 5.

This book is a lucid exposition of Monism, as taught by Shankar. The tone is throughout elevating. What strikes most in the book is not the logical argumentation of the doctrine, but its moral application designed to inculcate a heroic attitude to further the cause of righteousness. The section on the Gita begins with a refutation of criticism made by evangelistic writers of the Christian churches. The view taken as regards the validity or otherwise of non-resistance is sound, though the reasoning adopted will not convince the non-Vedantin. If evil does not exist in the world, what do you go out to fight and suppress? Even if the difference between good and evil be one of degree, the graduation implies variety. The lesser good contains in it an undesirable element, which eliminated will make the same good greater. What prompts the Lord to take sides with the Pandavas ? Righteousness of their cause ? Then the other cause is surely unrighteous. Sri Krishna makes explicit mention of Asuri Sampat as distinguished from

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Daivi Sampat. The judgment of the author is one-sided. Notwithstanding, the book makes captivating reading. The concluding half of the volume contains stories with moral lessons in them. In some of them truths of Vedant are taught in a homely, easily intelligible style, which even children may understand.

Confidential Talks to Youngmen. By Prof. Satyavarta Siddhantalankar. Published by the Sharma Trading Co., Canrac Road, Bombay 2. Price Rs. 3.

A few of the chapters of this book appeared originally in the Vedic Magazine. The learned author undertakes to address youngmen on a most delicate topic, *viz.* that of sexuality. He takes the greatest care to avoid the possibility of any immoral association arising from a persual of his book. Adolescent vice is most of it the vice of ignorance. It has gradually come to be realised that enlightenment at the proper time and in the proper manner is the only cure of evils which want of acquaintance with the functions and structure of the sexual organism, sometimes unconsciously, breeds. The writer is an advocate of *brahmacharya*, the cause of which he pleads with convincing force. He considers occasional secretions, whether they leave a depressing effect on the physical system or not, highly injurious. In his last chapter he establishes the connection between the pleasures of other senses and the sexual stimulus. He traces scientifically the influence of dance, music, perfumes, and pleasures of the palate on sexual excitability, wherefore he lays down that for a sound sexual life avoidance of all sorts of what today are regarded indulgences of fashion is necessary. Youngmen with a serious outlook on life will necessarily be benefited by a study of Prof. Satyaravta's 'Confidential Talks.'

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Race Culture. By Chandra Chakravarty. Published by Sushrut Sangha, 177, Raja Divendra Street, Calcutta. Price Re. 1/4/-.

The author is of opinion that the races in the world are descended from the same original stock. Their present differences are a result of the various climatic conditions in the midst of which they have lived. The human progeny can be improved by a deliberate selection of mates and such regulation of married life as may conduce to a gradual betterment of the species. The means of exercising birth-control are also considered. Every artificial method involves some injury on the sexual organs, either male or female or both. The safest way to check birth is the natural one, *viz* abstention from sexual intercourse. Intermarriage of different stocks makes for the production of more virile progeny. It is only the offspring of clandesitne unions between members of different castes and races that evidence moral or physical degradation. Where such unions are openly allowed by being recognised as legal under the sacred form of marriage, the progeny stands to gain, not surely to lose.

The United States of America. By Chandra Chakravarty. Published by Sushrut Sangha, 177 Raja Divendra Street, Calcutta. Price Re. 1/8/-.

This book comprises seven chapters—(1) Physiography, (2) Historical Background, (3) Government, (4) People, (5) Industries, (6) Education, (7) Social Organism.

The United States of America is today one of the most advanced countries of the world. A study of its

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geography and history, and its political, social and industrial condition at the present day is sure to be beneficial to the citizen of any country that is struggling to be abreast with the age.

The Upanishads. Vol. I. Translated by H. R. Bhagavat B. A., Published by Ashtekar and Co., Poona. Price Rs. 2/8/-

The text of seven Upanishads *viz.* Isb, Ken, Kath, Prashna, Mundak, Tattriya, and Aitareya in Nagari character with an English translation is comprised in this volume of 131 pages.

An Interpretation of Ancient Hindu Medicine By Chandra Chakravarty. Published by Ramachandra Chakravarty M. A., 58 Cornwallis Street, Calcutta. Price Rs. 7/8/-.

The author bases his work on Charak and Sushrut. He thinks, the Sambitas associated with the names of these sages 'are the product of a medical assemblage—the collected wisdom of the sages that gathered together from all parts of India, as the drugs clearly indicate.' The diction and the mode of expression of that antique time differed widely from those employed today. It is creditable for the writer to have attempted an exposition of those ancient works single-handed. He traces some of the notable features of the Greek system of medicine to Hindu sources. The conditions have changed today and the science of medicine has in many respects progressed. Yet there is much in ancient records which may be profitably imitated and utilised by the present generation of physicians and surgeons. The work of Chakravarty will arouse interest in the study of ancient

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Hindu medicine. For students of social and intellectual history of India his book will be specially useful.'

The Satyavadi. Edited by Pt.Bhimasena Vidyalankar. To be had from the Satyavadi Office, Lahore. Annual subscription Rs. 3. As. 8.

Pandit Bhimasena, late Editor of the daily Arjuna, Delhi, has started the weekly Satyavadi from Lahore. He is one of the finest products of the Gurukula with decided promise of success. A Hindi weekly was a long-felt desideratum in our province, which we hope, the Satyavadi will supply. The Arya Samaj has now for long worked in the Punjab. That it should have been without a powerful organ of agitation in Arya Bhasha is a pity. The female section of the Arya Samajic populace has perforce been shut out from profiting by the written propaganda of the Arya Samajic movement. Literacy in Arya Bhasha has progressed. Pt. Bhima Sena's paper will, let us hope, promote a love of higher learning and help the cause of sound social and religious propaganda.

CHAUMPATI.

The Sulu Archipelago and its People. By Sixto Y. Orosa M. D. Published by World Book Company, Yankers on Hudson, New York.

This small book of 134 pages gives a description of the Sulu-Archipelogo—its geography, its people, their customs and religion, and their social, economic, and political condition before the American occupation and since. The author has by comparision between these two periods of Sulu history shown that great progress has been made in almost all departments of Sulu life since the

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Archipelago came under American sway. This in his opinion is due to the American policy of gradual association of the Sulus in the administration and economic development of their country. This policy, if carried on persistently, will, says the writer, soon bring the Sulu in a line with the advanced civilised world. The author writes from personal knowledge acquired by a long period of residence in the land. His main object in writing this treatise is to provide for the Americans and the Philippinoes a brief guide-book to a country with which they are so closely connected and whose destiny is now for long bound up with their own.

JNANACHANDRA.

Glimpses of Dayananda, by Pundit Chamupati M. A (of the Dayananda Seva Sadan). Published by Rajpal Manager, Arya Pustakalaya Anarkali, Lahore. Price Re. 1. only.

Pandit Chamupati is now well known in the province as a gifted writer and speaker. His greatest gift is his unbounded love and devotion for Rishi Dayanada. The pages of this book present an unmistakable evidence of this fact. This book, though called 'Glimpses of Dayananda,' does really give much more to the reader than merely *Glimpses* of the man. It reveals the deeper self of Dayananda in all its richness of Love, Devotion, Knowledge, Sacrifice and various other characteristics that made him great in the eyes of his countrymen. A book of this type was badly needed. The enthusiasm of the writer is so catching that the reader cannot help sharing it and after the perusal of the book he is almost won for Dayananda. We will recommend a broad-cast distribution of the book amongst the student community for whom it seems to be mainly

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designed and to whom it would certainty appeal with irresistable conviction. The coming generations must *come* for the spread of the message preached by Rishi Dayananda and this book would certainly prepare them for that noble Mission.

वैदिक दर्शन—*Problems of Philosophy as set and solved by the Veda. By Pandit Chamupati M. A. Published by Rajpal, Manager, Arya Pustakalaya, Lahore. Prioe As. 6 only.*

This booklet embodies the philosophic thesis written by the author for the Religious Conference held at Muttra on the occasion of the First Birth Centenary of Rishi Dayananda. The significance of the thesis lies in the fact that it deals with philosophic problems as set and solved by the Veda. In this significance lies its great value. The reader finds at one place collected and organized information as to the great questions of life as tackled by the ancientmost scriptures of the world. To the students of History and Research, this dissertation is of special importance. The main problems discussed are Self, God, Creation, Epistemology, Redemption, and Good and Evil. Philosophy is the domain where difference of opinion is inevitable but inspite of that we must congratulate the author on his successful attempt at his giving us what the Veda has to say about the fundamental questions of Philosophy.

SUDHAKAR.

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EDITORIAL REFLECTIONS.

THE CENTENARY CELEBRATIONS.

The Centenary Celebrations are over. For full three years we looked forward to the grand occasion with eager wistful eyes. The festival, as it actually took place, has far surpassed any the wildest expectations formed of it. The highest estimate made of the prospective gathering did not exceed fifty thousand souls, while the actual number of pilgrims guaged from the number of railway tickets delivered at Muttra during the Centenary week is reported to have been more than one and a quarter lac. Thousands more must have flocked from the neighbouring villages. Considered, therefore, from the point of view of numerical strength of the gathering, the festival has been a unique success. The inhabitants of Muttra were struck with wonder to witness that unprecedentedly huge fair. The intelligent section could easily realise what unique importance Muttra owed now to Rishi Dayananda. The place where the Rishi took his lessons from his eyeless Guru, Shri Virajanandaji, still stands. It is a ruined building, where the Centenary Commitee had, for the guidance of pilgrims, put up a sign-board. The ruins of the seminary had a message for the votary. They recalled scenes of the Rishi's tutelage, and there was hardly an eye which, when facing that heap of dust and bricks, was not bedimmed with tears. The small closet on one side of the entrance to a temple, where the Rishi had his residence, was another source of reverent recollections.

Dandi Ka Ghat is the name of a ferry named after Dandi Virajananda. This very name is an evidence of the popularity which the Dandi enjoyed

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in his life-time. The fame of his great disciple has now lent greater lustre to his name, but even independently of this richly deserved glory, he had already made his name immortal at Muttra.

The Centenary camp extended over miles. The proceedings were conducted in more than three *Pandals*. The main *Pandal* could contain some thirty thousand listeners. The strain on the speakers was great but the audience never flagged. Each *Pandal* was full to the brim of listeners. For seven days the people had the privilege to hear the discourses of some of the best Arya Samaj speakers.

The most noteworthy part of the Centenary programme was the Arya procession which passed through the Bazzars of Muttra on the 17th Feb. More than a lac men and women marching in parade fashion, singing gratitude to the Rishi, was a sight to exhilarate gods. As each band of singers passed before the ruins of Virajanada's seminary, the devotees became inebriatad with the love of the great Sage, and it was difficult to restrain overflowing enthusiasm and devotion which spontaneously welled from their hearts. Even the aged felt new blood racing through their veins. They danced with joy. The inhabitants of the town heartily welcomed the pilgrims to the holy shrine. The roofs of all houses were filled with ladies who showered flowers and fried rice on the devoted visitors, to betoken sincere affection and regard. A stream of religious enthusiasm appeared to have passed over the whole town. Arya Samajists and Non-Arya Samajists were vying with each other to do homage to the spirit of the Rishi of Muttra.

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People had to suffer inconvenience on account of the paucity of residence arrangements but the consciousness that that very paucity was an evidence of the success of the fair was a solace which more than recompensed the physical discomfort. So large a fair passed without so much as an indecent alteraction. To the people of Muttra the holy character of such a huge gathering was a marvel. They blessed it as the recurrence of Sat Yuga.

These are features of the Centenary celebrations which will gladden every Arya heart. As a demonstration the Shatabdi is bound to leave a lasting impression. Those who have witnessed it will treasure for ever a memory of the never-to-be-forgotten scenes. The inspiration which the sight of the residence and the school of Rishi Dayananda imparted is to be a never-failing afflatus. The procession is engraved deep on the hearts of both partakers in it and onlookers.

There is, however, another side to the picture. In the programme were included sittings of the Vidvat Parishad, Religions Conference, etc. Those who attended the meetings of these high-sounding assemblages confess to a feeling of deep disappointment at their proceedings. Some question the capacity of the Arya Samaj to undertake and accomplish such serious work. The Vidvat Parishad was a farce. There was no order, no enforcement and no observance of rules. Those who partook in the proceedings appeared most of them to be trifling with the business they had come to go through. We were struck not so much by the failure of the Parishad as it actually worked, as by its clumsy constitution and the haphazard method by which its progamme had been framed. Its membership was a medley of men of different disposition

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and varyng qualifications, or shall we say, for the purpose of the Parishad disqualifications ? We are not aware if even the President had been consulted in the framing of the resolutions that were put. No subjects committee determined what propositions were going to be considered in the open conference The greatest handicap of the Parishad was that it had to meet side by side with a huge fair. The members of the Parishad themselves had their mind divided between the Parishad and the fair. None bestowed single-minded attention upon the subjects under discussion. Nor did anybody appear to be anxious to attend the discussion of a subject from beginning to end. Members took up resolutions offhand. To make a Parishad of this kind a success it is necessary that its programme should be drafted by the alumni of the Samaj themselves. The subjects to be considered should be circularised and reflected upon before the Parishad meets. A subjects committee should give the propositions to be moved a definite shape. Not number of votes but the behests of the *Shastras* should be recognised as the determining authority on all questions at issue. The Parishad, fail as it undoubtedly did, has emphasised the necessity of another Parishad which may be properly organised and regularly conducted.

The Conference of Religions was a similar failure too. The invitation to other religions did not arouse the response it deserved. Representatives only of Jain, Christian, and Bahai religions turned up. Their papers only prevaricated. Very small, if any, space was devoted to the subjects that had been fixed. The paper on Vedic religion, for which time could not be found, was therefore not missed. The fair by itself was too absorbing an affair to leave room for attention being paid to the other

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items of the Centenary programme. Experience shows that the idea of holding conferences for deliberations of a serious nature simultaneously with a huge fair was unwise.

We congratulate the organisers of the Centenary celebrations on the success that has been achieved on the side of demonstration. A new consciousness has been aroused in the masses which cannot but prove beneficial in imparting a fresh zeal to the Arya Samaj movement all the world over. The work left undone must, now that the fair is over, receive serious attention at the hands of the leaders and organisers. Opportunities should be found of bringing Arya Samaj workers in different provinces together, so as to avoid parochialism in their outlook on both the tenets and the methods of work of the Arya Samaj, as of sucoh parochialism there was ample evidence in the Arya Parishad. The danger now is that we may press only along lines in which we have succeeded, to the exclusion of oher departments which, from their failure, appear unattractive. A wise general will first strengthen his weak points and then press the advantage gained.

THE ANTIQUITY OF THE SANKHYA DARSHANAM.

Pandit Udaya Vira Shastri contributes to the Centenary number of the Hindi weekly Arya Jagat, an article in which he proves the Sankhya Darshan to be the earliest book of the Sankhya school. He bases his conclusion mainly on evidence which Vatsyayana's commentary on Nyaya Darshan affords on the subject *viz.* that in his elucidation of Nyaya 84, Vatsyayana quotes Sankhya I.

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115 उपादान नियमात्. Vatsyayana is further commented on by Vachaspati Misra. The preference, therefore, thought to be given by Vachaspati to Sankhya Karika, on which he writes his commentary instead of on Sankhya Darshan itself, remains no longer a proof of the non-existence of the latter treatise in his time. Vachaspati, says Udaya Vir, always comments on commentaries. If some commentary on Sankhya Darshan were available in his time, he may have chosen that as his text, as he has done in the case of other Darshanas. Devala Smriti, to which Shankar refers in his commentary on the Vedant Darshan, gives a synoposis of the Sankhya doctrine, which the Pandit has reproduced from the Apararka exposition of Yajnavalkya Smriti. This extract shows that Devala had before him Sankhya Darshan as well as Tatva Samasa, as the order of evolved things given by Devala is the same as that given in the Darshan. Devala must have been prior to Shankar so as to be quoted by him as an authority, and the Darshan prior to Devala who makes his synopsis in accordance with its Sutras. These circumstances assign to Sankhya Darshan an antiquity which no other treatise of the school can claim. Thus the view that the Darshan is Kapila's work remains no longer a groundless fancy. The Pandit invites criticism on his conclusions.

THE HARDWAR GURUKULA.

The general meeting of the Arya Pratinidhi Sabha, Punjab, held during Centenary days decided that the Gurukula be located permanently at some site near Hardwar—one of those approved by the committee of doctors deputed for the purpose by the Sabha. Efforts have now to be made to raise funds to provide the

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Gurukula University with a new site and new buildings both of which will together cost lacs. Money has of necessity to be found for the purpose.

The anniversary of the Gurukula will this year be celebrated in the Easter holidays at the Mayapur Batika. Time at the disposal of the Arya Samajists, whose pet institution the Gurukula has ever been, is no doubt short. A very brief respite has been allowed them after the Centenary celebrations. The Arya, however, has been forbidden rest by no less an authority than the Veda itself. He has to look for work, and except for those hours which recoupe him for further exertion, he looks upon passiveness as death. A part of the Gurukula building fund—and that a substantial part—must be collected by Easter. The Gurukula anniversary should not suffer because of its proximity to Rishi Dayananda Birth Centenary.

UPANISHADS AND THE BIBLE.

Mr. Edmond Holmes writing to the *Hibbert Journal* says:—

Jesus Christ's Debt to the Upanishads.

"Did Christ owe anything to the Upanishads?

Perhaps he did. A great soul is peculiarly sensitive to the spiritual influences of the age in which it lives, and of the world in which it finds itself. Indeed it is its mission to accept what is best in those influences, to assimilate them, to transform them, to make them its very own. And the greater the soul the greater are its obligations and the more fruitful the use that it makes of what it borrows. The Levant in the times of Christ was a whirpool of conflicting and commingling beliefs. The building-up of great empire such as the Persian,

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the Macedonian, and the Roman, had at once denationalised and supernationalised religion; and many of the religious ideas which were current in the Judæo-Hellenic world were of quasi-universal significance.

Foremost among these was the idea of the unity of all life and the consequent oneness of man with God. With this went the kindred idea of the duty of purifying the soul through the medium of conduct in general and of virtuous conduct in particular; the latter idea having found practical expression in the lives of the Essenes, some of whose communities Christ may well have visited. Both these ideas had come from India. They may have had other sources as well; but their Indian origin is indisputable, and India had set its own special stamp upon them. And both ideas are at the heart of Christ's teaching. In his conception of God as the loving Father of all men and all other living things he brings God very near to us. In his memorable saying. "I and my father are one," he brings God nearer still.

"Closer is he than breathing, and nearer than hands and feet." When he says to us, "Be ye perfect even as your father in heaven is perfect," he sets before us the purification of the soul through virtue as the end and aim of our lives, and he again emphasises the nearness of God—of the very perfection, the very infinitude of God to man. It is true that this sublime precept, just because it brings God very near to us, and because in doing so it bids aim at an unattainable ideal, has never been taken seriously by Christendom. But its day is yet to come."

DUALITY OF CONSCIOUSNESS.

The following appears in the *Theosophical Path*:—

The confusion arises from the duality of mind. There is consciousness that transcends time, and there are states of consciousness that are subject to measurement in time. That which transcends time is the eternal, the spiritual, which is not born nor dies. The other is intermittent.

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It is hard for an unthinking, unobservant man to admit the duality of his own consciousness. To himself he is simply 'I,' and is not aware of any duality in himself. If at long intervals he has had the experience of a rare flash of intuition he will probably look upon it as something that has come to him from outside. Identifying himself with his lower or merely brain-mind consciousness he looks upon all thoughts that pass through his thinking apparatus as either the product of that machine or as coming to him from some other mind than his own. If he is religious he may attribute his inspiration to a revelation direct from heaven; if not he may talk of telepathy, of thought-transference, of subconscious mind (whatever that may be); but he will not readily admit that he himself can possibly be his own spiritual guide or instructor flashing ideas into the thinking machine that he calls his mind for him to turn into thoughts.

It is this knowledge of the divinity in man lost at a certain stage of human evolution, that has to be regained by conscious effort,—by self-directed evolution, by self-knowledge, in a word. To find the true Self is to re-establish the continuity of consciousness in the individual mind as the universal.

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Printed and Published at the Bombay Machine Press, Mohi
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